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of these books, as well as an admirable introduction into the methods and results of modern critical study of the Old Testament. That the beginner in the investigation of problems of criticism can have no better starting-point than these books has not been recognized as it deserves. At the same time they offer an unequaled opportunity for attacking the historical and archæological problems. Holzhey frankly allows that he contributes little that is new to the discussion of these matters; his results do not differ in the main from those presented in the writings of Kuenen or Driver. He argues for a pre-exilic book of Kings which has been worked over by an exilic priestly writer about 545 B. C. The most interesting parts of his discussion are (1) that in which he maintains on good grounds that the Elijah stories are in their present form much later than has been ordinarily thought, and (2) the grounding of the special theological and historical characteristics of the canonical books of Kings in the conditions of the exile, particularly in the reflections roused in the minds of the pious by the contemplation of Babylonian civilization and the comparison of it with their own. The large treatment which Holzhey gives suggests, however, the absolute necessity of more detailed investigation of the various conclusions reached. Here is a field as yet largely unworked, but one in which the results of investigation are sure to be significant and fruitful. Meinhold's work on Isa., chaps. 36-39, and 2 Kings, chaps. 18-20, is an example of what may be done in many sections of these books.

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TOD, SEELENGLAUBE UND SEELENKULT IM ALTEN ISRAEL. Eine religionsgeschichtliche Untersuchung. Von MAG. THEOL. JOHANNES FREY, Privatdozent an der Universität zu Dorpat. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1898. Pp. vi + 244. M. 3.75.

THIS is an investigation into the origins of the ideas of death and the condition of the soul after death among the Israelites. The point of view is that of the most recent critical science as applied to the Old Testament. The author finds himself in accord with the critical school, both as to the historico-literary question of the nature, date, and credibility of the sources, and the philosophical one of the probable origin and development of religious ideas in general. On the latter point he recognizes the fact that the men of the critical school are not

of one mind. For while some refer the origin of all religion to the observation of nature, others find its root in the consciousness of power within man. But he considers this a mere superficial difference, inasmuch as both classes of thinkers agree in tracing the origin and growth of ideas in Israel, as among other nations, along a purely naturalistic path. Among the most important of these ideas are those which center in the subjects of death and the hereafter. These have never been subjected to a thorough and searching investigation. The path along which Stade made a beginning of such investigation (*Geschichte des Volkes Israel*), which was followed more consistently by Schwally (*Das Leben nach dem Tode nach den Vorstellungen des alten Israel*, u. s. w.) was not altogether safe, though yielding some satisfactory results. The chief difficulty lay in the necessity, under which these authors found themselves, of falling back upon pure conjecture by the setting aside of the written sources as altogether untrustworthy. Frey concedes that the written sources come from a much later age, and are, therefore, not usable as direct witnesses to the origin of religious ideas in the earliest period of Israelitish history. But he believes that they are very valuable as indirect witnesses. They contain information as to customs and rites practiced in the earliest ages. From the study of these customs and rites, he thinks, much may be gathered with reference to the original religious ideas underlying them. Particularly is this true of the subjects of death and immortality, as these subjects with their mystery and awe give rise to many significant and instructive ceremonies. It is along this line, accordingly, that he undertakes his investigation and passes in review all practices, whether directly or indirectly related to the subject of death. Such are forms of burial, modes of mourning and lamentation, fasting, burial meals, sacrifices, self-mutilations, and ceremonial uncleanness arising from contact with the dead. Then he adds, finally, a chapter on the portraiture of Shēōl and the grave as found in the Old Testament throughout. His conclusions are in many respects different from those of Stade and Schwally. Negatively, he finds that death was not considered among the early Hebrews a passage into a higher state of existence entitling the deceased to worship on the part of the surviving descendants. On the contrary, it is produced by an act of God which disjoins the soul from the body and casts it into a shadowy and inferior condition, a condition of weakness to be looked upon by the living with commiseration. The net gain, therefore, of the investigation is the refutation of the theory of Herbert Spencer, at least as far as it applies to the

religion of Israel, that belief in the existence of the soul in immortality, and consequently all religion, is rooted in veneration for deceased ancestors. Of course, we cannot regard Frey's essay as based on a sound philosophy and criticism, and therefore as final on this subject. Even its main conclusion, which we have called a net gain, will not remain unchallenged, but he has certainly made a genuine contribution to the subject by the original way in which he has pressed into service a large number of facts hitherto not utilized in the study of this subject.

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VETUS TESTAMENTUM IN NOVO. Die alttestamentliche Parallelen des Neuen Testaments im Wortlaut der Urtexte und der Septuaginta, zusammengestellt von W. DITTMAR, Pfarrer in Walldorf. Erste Hälfte. Evangelien und Apostelgeschichte. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. vii + 176. M. 3.60.

THE contents of this useful volume are fairly well described in the title-page, transcribed above. It differs from earlier books on the New Testament quotations, such as those of Toy, Böhl, Haupt, Vollmer, and Johnson, in two respects. On the one hand it presents the material for study much more fully than these other writers have done: its list of quotations—or rather of parallels to the Old Testament—is much fuller than that of these other books; it gives the leading variant readings of the New Testament and the Septuagint; and it indicates by expedients of underlining and spacing the agreements of the New Testament with the Septuagint and the Hebrew, and with variants of both. On the other side it does not enter at all into the interpretation of the texts or the consideration of the use made of the Old Testament by the New Testament writers. For this purpose other books will still hold their place. But for the student who wants the material before him in convenient form for his own study this is an admirable book, as the test of actual use has shown. It is to be hoped that its publication will promote the study of the New Testament parallels to the Old Testament, than which there is no better way of gaining an insight into the conceptions which Jesus and the New Testament writers had of the Old Testament, and that a second volume containing the